UTAH NEWS.

From the *Deseret News*:—

LOVELY.—Clothed in its spring habiliments, the trees of the numerous orchards being in full bloom, Salt Lake City is one of the most beautiful spots in the world. Those who doubt this should go upon the bench land and view it in repose, under the blaze of the morning sun.

SWEDISH BOOK OF MORMON.—We have received the first sheet of the Book of Mormon in the Swedish language now being translated by Elder A. W. Carlson, and published by Elder N. C. Flygare, President of the Danish Mission, at Lorentzensgade, No. 14, Copenhagen. We learn from Brother Carlson that it is the intention to publish it in ten parts of four sheets each, making the whole work complete in about 650 pages.

The New York *Herald*, arguing in favor of a bill to disfranchise polygamists, sees no difficulty in the way of proving whether a man is a polygamist or not. "If a man has children by more than one living woman the law should class him as a polygamist" says the wise man of the *Herald*. But he doesn't suggest the means by which this little matter can be proven. An old adage says, "Its a wise child that knows its own father." It would be a wiser man who could prove the parentage of his neighbor's family olive branches. The editor says, "other simple tests might be devised." These things are simple to talk about —very *simple* in this case, but not so simple when brought down to actual practice.

FUTURE GREATNESS.—A close calculation shows that about one-third of the Latter-day Saint population of Utah and the surrounding Territories consists of children under eight years of age. Probably no other community of equal size in the world can boast of so large a proportion of little innocents. We have good reasons for believing too that for personal beauty and intelligence they cannot be surpassed. The welfare of the little ones, in the matter of moral, religious and intellectual culture, is being studiously provided for. The district and other schools are fairly conducted and the Sabbath schools are organized and carried on with a systematic completeness that is most gratifying. The usefulness of those institutions cannot be over-estimated. They are necessary as a means of forming a solid moral and religious foundation on which to rear the superstructure of a superior scholastic education. People who want to observe some of the fruits and effects of what is called "Mormonism," but which is the Gospel of Christ, should visit some of the Sunday schools.

LOOK TO IT YOUNG MEN!—There is an astonishingly large number of young women in this city between the ages of eighteen and twenty-three. The same may be said with regard to nearly all the cities and settlements of this region where the Latter-day Saints are located. As a general, almost a universal rule, when young women reach a marriagable age they want to get married. This desire is laudable and right, and if the views and desires of the young men of Israel were as sound upon this subject as those of the tender sex, it is reasonable to suppose that the army of marriageable young ladies would be greatly diminished. As a rule we are in favor of people entering into that relation at a reasonably early age, and settling down. There is more manliness about a married young man than a single one. A little care and responsibility is good for most young men. We can scarcely view a man who has arrived at a marriageable age and remains single as living in accordance with his privileges, unless there be some reasonable obstacle. If he is a Latter-day Saint, his duty, according to the spirit and letter of the Gospel, is perfectly plain upon this point. Every good woman is entitled to a husband, and a good one at that: so the young men had better view this subject with the consideration that is due to it, or the older ones will have to take it in hand.

"Never do things by halves," said the boy, as he went through a whole pie he found in the cupboard.

POETRY.

FARMER JOHN.

In a nice new cottage lived Farmer John,
With his boys so trim and neat,
And his girls just patterned by mother Jane,
Bright and womanly sweet.

There was love in the cottage of Farmer John,
There was reverent household prayer,
It was thrifty without and bonny within,
Save for one failing there.

The ample store-house of Farmer John,
Was packed from sleeper to peak;
His purse had rounded out full and deep,
But for a single leak.

One sorrow there was for Farmer John,
His neighbor over the way
Was one who tarried long at the cup,
And he tarried day by day.

Now, it moved the heart of Farmer John
To a kind, persuasive word;
He pleaded as man may plead with man,
Till the drunkard's soul was stirred.

Said neighbor Nat: "You're a good man, John,
Or I wouldn't bear your speech;
Your sermon—it has a right, true ring,
But I in turn must preach.

"Say you, the bottle that makes me mad
I must to my thirst deny;
The weed that smirches your Christian face
Is never denied, say I.

I'll pledge you honor, my good friend, John,
If you will but pledge me, too;
I never will drink another dram,
If your'll never smoke nor chew."

It touched the marrow of Farmer John,
And he dare not now be loath,
He quickly answered, "It shall be done;"
And may God help us both!"

And now he reckoned, good Farmer John,
The cost of a vice so dear;
How health and sweetness had dribbled away
With dollars year by year.

He wanted more acres—ambitious John—
For his boys and girls to share;
But quid and pipe had drivelled and smoked
The acres into the air.

"We've scotched our tyrants," cried earnest John
By the grace of God we'll kill!"
Now neighbor Nat is a sober man,
And John is a victor still.

—*Congregationalist.*

E. L. E.

WANTED.—This office desires the address of a practical soap maker, who may have emigrated to Utah or who purposes doing so the present season.

DIED.

KENDELL.—At Leeds, Yorkshire, March 5th, Betsy Kendell, aged 55 years.

SPRINGTHORPE.—At Coleorton, Leicestershire, April 20th, James Springthorpe, aged 56 years; was baptized in 1854. He lived and died a faithful Latter-day Saint.—Utah papers please copy.

TROOP.—At Beckingham, Lincolnshire, May 2nd, Mary Troop, aged 61 years.—Utah papers please copy.

SAXTON.—At Smithfield, Cache County, Utah, March 24th, Hannah Saxton, daughter of John and Elizabeth Newbold. Deceased was formerly of Derby Conference, England.—"News."

KNIGHTON.—At Gunnison, Sanpete County, Utah, April 17th, of whooping cough, Claudius Nero son of John and Mary Knighton, aged 3 years and 11 months.—"News."

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LIVERPOOL:

EDITED, PRINTED AND PUBLISHED BY JOSEPH F. SMITH, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'SGROVE, HALL'S-POND ROAD, ISLINGTON, AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."—*Isaiah* liv, 17.

No. 22, Vol. XL. Monday, June 3, 1878. Price One Penny.

CHAPTERS FROM THE LIFE OF PREST. BRIGHAM YOUNG.

POLYGAMIC THEOCRACY BOLDLY SUBMITTED AT THE NATIONAL CAPITAL. GENERAL GRANT VISITS UTAH. MEETING OF THE PRESIDENTS.

(By Edward W. Tullidge.)

While affairs in Utah were in the condition just narrated, it seemed as if Providence determined that the Mormon case in its entirety should be sent to Washington. Delegate Hooper, who had represented Utah most efficiently and untiringly for ten years on the floor of the House, and who, in addition to this, had spent nearly two years in Washington as Senator elect, trying to get the Territory admitted as a State, having served so long and faithfully, it was deemed best to relieve him from the arduous duties of the position. Moreover, he needed rest and the privilege of attending to his affairs at home, and enjoying the society of his family and friends. The question then arose, with many, "Who will be sent as delegate?" Many excellent friends felt that it would be a great misfortune to lose the services of Mr. Hooper at such a time. No man was better known in Washington than he. His reputation was excellent, and though known as a "Mormon," it was generally understood that he was not a practical polygamist. He had served the Territory efficiently and to the satisfaction of his constituents. Others, with excellent motives, but with little faith in the value of the "Mormon" movement in the age, not only counseled the sending of a conservative Gentile at that period to Congress, but the renunciation of polygamy itself, and the practical abandonment of the "Mormon" mission in its vast society aims, allowing the Church to quietly settle down to a "respectable" religious sect. Not so, however, will the Mormons ever think. President Young and his compeers never will resign their mission, nor the Mormon people prove so unworthy as to give up the fraction, even, of their institutions. The general feeling among the clearest thinkers of Utah was, to send a strictly socialistic representative man. In the person of George Q. Cannon they had such a

man. "But," it was urged by some timid persons, "he is an apostle and a polygamist. If you send him, your enemies will say that you mean to defy public sentiment, and you will be sure to evoke strong opposition." President Young, however, was in favor of his nomination, and the people determined to elect him. They certainly had the right, under the constitution, to choose whom they pleased to represent them, so long as he possessed the constitutional qualifications. What had a representative's religion or family relations to do with his qualifications for Congress? Catholics and Jews had been deemed suitable for legislators in free America, and why should Mormons be deprived of this right?

It was a grand manifestation of faith and righteousness, when George Q. Cannon, an Apostle and polygamist, was sent to Congress. The Mormon people have never from the first moment shirked their responsibilities, but have ever courted a righteous trial of their cause. Milton's motto: "Give truth a fair and an open field; let her grapple with error; whoever knew truth worsted?"—has been well applied in their case. They have never shunned investigation, but have ever met with resignation even their imprisonments and martyrdoms. At this very period President Young, as we have seen, has just submitted to arrest and imprisonment, from which he was only relieved by the decision of the Supreme Court of the United States.

Upon consideration, the honorable anti-"Mormon" must confess that next to giving up their "institution," the most proper thing for the "Mormon" people to do, was, to boldly send their cause to Congress, in the person of a polygamic representative. It was Congress that gave them an anti-polygamic law, which even a missionary judge could not twist into an effective form: Congress, that was everlastingly in travail with special legislation for Utah: Congress and the President of the United States, who insisted that "polygamic theocracy" must be brought to trial somewhere or somehow. "Polygamic theocracy" could therefore have chosen no better field of mission for one of its ablest Apostles than Congress itself. Half a dozen earnest "Mormon" Elders in Congress, would be the rarest godsend that the nation has seen for the last quarter of a century.

The institutions of that people are truly embodied in President Young, but he could not go to Congress to stand in their stead. One therefore had to be chosen worthy both to represent Brigham Young and the "Mormons," as a people, as well as the general interests of Utah, as a Territory. George Q. Cannon was the man, and there is no doubt that his election meant as much in the minds of the whole community.

Delegate Cannon was elected to Congress in the Fall of 1872. One George R. Maxwell, Register of the Land Office of the Territory, had been a candidate for the same office in 1870, against Delegate Hooper, but had been badly beaten, receiving only a few hundred votes as against over 26,000 in favor of Mr. Hooper. On the strength of this meagre vote, he contested the seat, collected a mass of testimony, and put the delegate to the trouble and expense of rebutting it. He relied mainly for his success on the prejudices which he knew existed against the "Mormons"; he also accused Mr. Hooper of disloyalty, and of having taken part against the Government during the Buchanan troubles; and of being unfitted as a delegate in Congress, by reason of having taken the "endowment oath." He failed, however, to accomplish anything in the matter; but, when Mr. Cannon was nominated as candidate for delegate, he doggedly renewed the contest, and made no concealment of his expectations that he would get the seat. In his notice of contest, Maxwell did not accuse Mr. Cannon of being in rebellion during Buchanan's time, but he made the same charge concerning the "endowment oath" as he had against his predecessor, with the additional charge of his having conspired with Brigham Young and others to intimidate voters, under threats of death if they did not vote for him; and also charged him with living in polygamy in "violation of the laws of God and his country," with

four wives. At the opening of the 43d Congress, Maxwell was present, and with some friends to help him, endeavored to create an influence among members adverse to the delegate elect. When the members were being sworn in, he succeeded in inducing Mr. Merriman, of New York, to introduce a resolution into the House embodying in brief his charges against Mr. Cannon. According to the rules of the House, one objection, offered by a member, can prevent the swearing in of another, until it is disposed of by the House. He therefore had to step aside until the other delegates were sworn in; then the resolution came up for discussion. The leading men of both political parties spoke against the resolution. The reading of his certificate of election was demanded, and as it stated that his vote was over 20,000 above his opponent's, it created a sensation. It was clear, according to all precedents, and the rules of the House, that he had a strong *prima facie* case, and was fully entitled to his seat. On motion, the resolution was tabled, only one dissenting voice being heard, and he was sworn in.

Every effort was made by the contestant Maxwell, during that session, to get him unseated, but, the committee on elections, by unanimous vote, decided that Maxwell was not entitled to the seat, and by a like vote declared that Mr. Cannon was.

Upon all subjects connected with the "Mormon" question, there is great sensitiveness and timidity manifested by members of Congress. They are strongly averse to putting themselves on record in such a manner as to expose them to the charge of being favorable to "Mormonism:" therefore, when a resolution was introduced by a member of the name of Hazelton, appointing a committee to investigate the Maxwell charges, though many were opposed to it, it received a majority vote. Action, however, was not had upon it during that session, and in the second session of that Congress, although the matter was pushed, in committee, to the extent of recommending a resolution to "exclude" the delegate, it was never considered by the House.

Upon the opening of the 44th Congress, a contestant (Baskin) was ready to urge his case upon the attention of the House of Representatives. But the old members were becoming accustomed to these contests. They knew by past experience how little real merit they possessed. In this instance the contestant for the seat had against him a majority of over 20,000 votes. Those who knew anything of the case, therefore, saw that whatever the objections to Mr. Cannon himself might be, the contestant could lay no just claim to the seat. But the committee on elections were in duty bound to listen to the case. Mr. Baskin made his argument before them, and was replied to, in a powerful argument, by the sitting delegate. At present, (June, 1876) the decision of the committee, if they have arrived at any, has not been made public.

In the early part of October, 1875, President Grant and wife, with a party of friends and relatives, journeyed to Salt Lake City, where they were most cordially received by the people. On the day of their arrival in the Territory, President Young and a select party, representing the municipal authorities of Salt Lake City, proceeded by special train to Ogden, to meet and welcome them.

The meeting of the two Presidents was simple but impressive,—one representing the fierce and aggressive bigotry of the age,—the other the embodiment of its successful resistance.

The presidential party remained in Salt Lake City but a day and a half.

[TO BE CONTINUED.]

Most of our misfortunes are more supportable than the comments of our friends upon them.

Be not hasty to cast off every aspersion that is cast upon you. Let them alone for awhile, and then, like mud on clothes, they will rub off of themselves.

LEAVES FROM THE LIFE OF A MAN.

BY A "MORMON" ELDER.

—o—

[CONTINUED FROM PAGE 327.]

The second master died, and the new one being of a more harsh temperament a little persuasion resulted in a runaway apprentice, who found himself almost without reflection in the streets of one of the large towns of western Yorkshire; here an incident occured which led by a now clearly understood chain of providences to a future then as mysterious as it was unseen. Walking down the principle thoroughfares of this large town, with eyes gazing in astonishment at its magnitude and glory, and mouth agape with wonders unto then undreamt; sauntering almost dazed along, a policeman's hand was suddenly laid upon the shoulder of our runaway; those who understand the awe with which most youths of England look upon an officer, particularly when found in a questionable position, know the feelings which took place; to run away was bad, but to be caught was worse, and every hair instinctively rose on end, as the question came, "Where are you going?" The tones of the penitent answer, "I don't know," was not calculated to disarm suspicion, and the second question, "Are you not from A or B?" inspired visions of serving out unyielded time behind an iron fence. The companion in trouble began to move off as the third question was propounded, "Is not your name ——?" but this was not in tones suggestive of official duty, and at a respectful distance he heard the invitation, "Wont you go and take a seat awhile with me?" Assent was simply beyond refusal, and the trio soon were seated in the quiet nook of a Temperance Hotel; there the story of the summer's freak was easily told, and the good advice then given finally led the wanderer back to home. But the secret of this recognition was, and yet is, one of those mysterious things which in most lives are but few and far between; the policeman had never before seen the youth he so unceremoniously accosted in the crowded streets of a town numbering near two hundred thousand as its population, but had been the play and school-mate of his father, who for near ten years then had been laid in his peaceful grave; surely these combinations give evidence of some more intelligent force than chance, and lead to faith in God!

Employment was soon had through new found friends, but an opening offered in a distant town with some relatives, a short visit made to home, and more adventure seemed to wait before; religious sentiment received another confirmation, and when the new home was reached, although the family ostensibly worshipped at the Established Church, there was not much decision in regard to such things, and reading had rather made the Church distasteful, partly from ideas in regard to baptism, and partly from growing ideas in regard to a Church as the creature of the State; political notions were forming and changing just as much as religious ones. Lancashire was in a ferment with the Anti-Corn Law League, Cobbet's works were devoured, with many others of a similar character, and for a while our youth gravitated again to the Baptist chapel. Many of the associations with this body had been agreeable, at the same time reading was steadily pursued in now quite a variety of directions; Swedenborgianism was being pushed here by a minister whose name is not remembered, but to hear of a modern Seer, one who had enjoyed revelation, was something to whet an appetite which had often been fed by such who lived in the long, long past; the essential purity of life which was by this body inculcated, the high-toned ideas in regard to marriage, and the mysticism of some of the revelations of the Seer, together with the asserted necessity of an inner sense to the written word, and reached through the science and laws of correspondence, seemed to justify a measure of

attention, but notwithstanding these ideas, their fresh and beautiful Litany and service, it finally became like a dead letter, because of its ethereal and spiritualizing character; its double senses and practical inconsistences with the New Testament, led to its rejection mentally, as being the Gospel of Jesus Christ.

Again the town was changed—Liverpool with its far-reaching commerce and mental activity was much ahead of previous experience, here the great battles of "No Popery" were being fought, Dr. McNeil was the champion of the Protestants, and men famous for their learning and devotion on the Catholic side came to the encounter. To a young unpartisan looker-on the issue seemed no way doubtful, it appeared to be purely a question of authority, Divine authority and secession or Protestantism, seemed to be the two poles of polemical warfare; all early prejudices were against the Catholics, but it was Catholicism not understood; and to a mind upset by contrariety and division, authority only seemed necessary to solve the complex problem; controversial works and lectures were diligently sought and heard; every spare opportunity found the student at the various services of the Church. When the Irish famine set in, and the cholera as a consequence found its genial home among the fleeing fugitives in the dismal slums of Liverpool, that Protestant town was stirred from centre to circumference when it was found that ten Catholic Priests, in unselfish duty among their poverty and plague-stricken religionists, fell victims at the call of duty; here was an unforeseen argument in favor of celibacy, and an unexpected testimony to the vitalizing force of a so-called false religion, that the stronghold of Protestantism could not hope to meet. A visit to Ireland at the funeral of Ireland's liberator, the great Daniel O'Connell, and the association with Catholic families and reading, nearly led to a new connexion, but as baptism appeared necessary, a stumbling block presented itself in already well established convictions upon that point. Although so far advanced as to be privileged to officiate as sponsor at the christening (or baptism so-called) of a friend's bady, there was now a re consideration, and while admitting antiquity, devotion, and many truths, in the absence of revelation, changing what was considered so important an ordinance turned again the current of life, and left our student further from shore than ever, without even an acknowledged authority to guide.

TO BE CONTINUED.

THEOLOGICAL DIVERSITY.

When Paul visited Athens he found society somewhat divided in opinion upon theological questions. Although the majority of cultured persons and others who aped their virtues accepted the highly chromatic theism of Homer, their was a large minority of people who were not overawed by the ponderous respectability of the national religion. A very considerable number of fairly intelligent folk, landlords, farmers, manufacturers, and shop keepers, chose to think for themselves. To them the stately temples, into which on the appointed days of Sabbath society went, were fanes erected for the propagation of superstitious and mischevious errors. Gorgeous ritual and fashionable patronage were not proofs of the things taught, and the support of the State failed to carry conviction into their hearts that the utterances of white robed priests were therefore infallible, and must not be subjected to criticism. That this feeling of independence had infected large masses of the people was evident upon the occasion of the Apostle's visit. He found theories of every shade from the most elastically credulous down to that of the Agnostes, which our transatlantic relations would call "know nothing." Altars were erected to the worship of every conceivable thing in which a Deity could be supposed to reside, and lest any should be overlooked and ne-

glected a shrine was dedicated to the unknown, and kept nicely garnished awaiting his arrival. Schools existed in which metaphysical science was tortured to the last extremities of belief and unbelief. Nearly two thousand years have passed. The ancient seats of learning are piles of ruins, upon and around which are built the habitations of persons sunk to the lowest depths of ignorance and superstition. The cities of education and refinement are now planted in what was then the far west of the civilized world ;—its barbarous curtilage, a virgin soil, awaiting the skill of the older nations to devolop its potential wealth. In the interval men's beliefs have been shaken, changed, and destroyed. Some old faiths have entirely disappeared ; others have been grafted on to their successors or have moulded themselves to suit the advanced requirements of modern life ; and new ones have sprung into existence, differing so widely from the source from whence they were derived as almost to deserve the name of original. Change and decay on all around has been the unvarying condition of religious belief, and we are landed in the middle of the nineteenth century with a mass of sects as puzzling and conflicting as those which disturbed our southern ancestors in the days of the Greek itinerant singing poet. At the present moment there are upwards of one hundred and fifty forms of theological belief in this country ; many of them enjoying nothing more than the distinction which waits upon a singular title. There are the Peculiar People, whose unlimited faith in the power of the Holy Spirit has resulted in the extraordinary spectacle of Christian magistrates, presiding over Christian Courts of law, sentencing fellow Christians to imprisonment for excess of faith, in one of the elements of the Creed they both believe. There are several sects which are distinguishable only by their extraordinary names. As for instance the Glassites and the Glory Band—the Halifax Psychological Society and the Humanitarians ;—the Plymouth Brethren and the Progressionists—the Believers in the Divine Visitation of Joanna Southcote and the Recreative Religionists. Others are as remarkable for the strangeness of their doctrine and practice as the selection we have just made are for their titles, and present problems of deep import to the student of mental science. The development of Mormonism is perhaps one of the most astonishing features in the history of modern religious life. It is nevertheless a fact that the marvellous story told by John Smith is implicitly believed by hundreds of thousands of people, spread over the old world as well as the new, and speaking nearly every language, from the Uralian Mountains to the Pacific shores of North America. Extending over a small area, and having scarcely anything in common with the Latter-day Saints except the name of a common Savior, the Christadelphians are found successfully promulgating, perhaps the most strange conclusion diseased logic ever drew from the facts upon which the Christian faith rests. With these curious persons the body is the immortal part of man, his soul or spirit a mere appurtenance depending upon it for existence, ceasing to be when the corporate substance is finally annihilated, which in their view follows death in sin. Last and by no means the least curious of religious beliefs is that of the Spiritualist. The peculiarity here is however more in the capability of the spirits, or the things possible to them, then the belief in their existence or the state they are in. Other denominations differ widely, and hold many opinions as to the status of the soul after death, some, as in the case of the Swedenborgians, coming very close to the ideas prevalling amongst Spiritualists. But the latter claim to have done what no sect has hitherto assumed to do, namely, hold audible communication with the spirits of the departed, and obtain objective evidence of their existence and the condition they are in. Indeed so complete have the means of communication become, and so perfect is the familiarity of these people with the souls of those who once sojourned here in the flesh, that they can induce them to perform conjuring tricks, and a variety of other diverting things by way of proof. Nothing seems to come amiss to the disembodied they will make a watch pass through a sack into the pocket of

a boy stitched up in it. Tambourines, concertinas, and banjos are musical instruments the departed ones seem to particularly affect, and are said at times to produce exquisite music from them; but they can rarely be induced to try their hands at the piano and decline a fiddle with thanks. Notwithstanding this little indisposition to oblige; the spirits of the departed and the hands of competent mediums are complacent to a fault, and exhibit a readiness except in the presence of sceptics to do anything they are required only surpassed by their desire to be recognized. In presence of the strange and multifarious phenomena presented by religious belief in the present day, and the dissensions upon vital matters known to exist within the communities professing in various forms the orthodox creed, the question naturally arises—Are we in the sense that there is greater uniformity in belief, more advanced than the Athenians, whose uncertainty was so adroitly used by Paul to advance the cause he was commissioned to advocate?—*Nottingham Express.*

SELF-DEGRADATION.—Nothing hurts a man more than to seem small and ignoble in his own eyes. It is a slavish feeling that degrades the enslaved. A base ambition makes the man that cherishes it base. No one can debase you but yourself. Slander, satire, falsehood, and injustice—these can never rob you of your manhood. Men may lie about you, they may denounce you, they may cherish suspicions manifold, they may make your failings the target of their wit or cruelty; never be alarmed, never swerve an inch from the line your judgment and conscience have marked out for you. They cannot, by all their efforts, take away your knowledge of yourself, the purity of your motives, the integrity of your character, and the generosity of your nature. While these are left you are, in point of fact, unharmed. Nothing outside yourself can ever make you smaller than you are to-day. If you shall dwindle; if leanness and inability shall come to any faculty; if you shall lose what makes you an ornament to that rank and order of intelligence to which you were born—the loss will be a self-inflicted one. Self degradation is the only degradation man can know.

SUPPOSED DISCOVERY OF THE TOMB OF DAVID.—Professor Osborn, of Oxford, Ohio, writing from Jerusalem, gives details of a visit to the tomb of David, made during the recent Passover. The building is about five hundred feet south of the Lion Gate, itself the most southern gate of Jerusalem It has long been known as the tomb of David, and contains an upper chamber where, according to tradition, the Lord's supper was instituted. The building has massive foundations, and the "upper room" is constructed with heavy groined arches. The so-called tomb is made of marble and porphyry, covered with a pall of embroidered cloth, with the Arabic letters in gold, "Oh, David! verily thou art a sovereign prince in all the earth." Professor Osborn says that the tomb was visited by a lady whom he met in Jerusalem some years ago, and with much the same results as to observations, except that Dr. de Haas has discovered a door walled up, leading from the crypt containing the tomb. This walled up way is supposed to lead to the actual tombs of the kings, and the so-called tomb is only a cenotaph. Some time ago a plan made by a Turkish architect, of the tombs at Hebron Mosque, was obtained and published by Professor Osborn, in his geological notices of the city, the accuracy of which was testified to by Dean Stanley in his account of the visit of the Prince of Wales. In this latter place of the Hebron tombs is also a closed subterranean passage, and the inference is that, in both places, the true tombs, and probably the actual remains of the kings and patriarchs, at this tomb of David and at Hebron, are yet unbroken, having never been visited in the cavernous sepulchres. Here is work to be performed, in opening these tombs, which will create a sensation in the archæological world unequalled by anything discovered at Troy or Mycenæ.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JUNE 3, 1878.

THE ARRIVAL OF ELDERS.

—o—

Those to whom the facts are known, must be struck with the continual landing of Elders from Utah upon the shores of England and the Continent of Europe; to be sure there is no ostentation about their movements, they are not heralded in the public prints, the organs (which represent in some measure their system) take no particular pains to give more than common notice of arrival; quietly, unobserved, they march to the appointed destination, there they quietly attend to their duty, and as quietly when released they return to their distant home; no note or comment marks their entrance or their exit; no swelling words or rounded paragraph points the story of their sacrifice or toil; no ovation when leaving or general welcome on return, but every move is made almost as a matter of course, a duty to all and a privilege to most—no doubt, but the reward (after the manner of men) is not tangible, the salary is not promptly paid, no coffers open for imaginary wants; self-conciousness, personal faith, intelligent trust, and acquired knowledge, are the reserved as well as active forces of that which were it fairly presented to the world is phenemenal in its way.

This process for forty years has been annually repeated, every season probably—has furnished its quota to the grand army who on the theological battle-fields of the Christian world have borne aloft the flag and symbol of the cross; no scholastic training fitted them for their position, no influential names gave them *entree* into society; no lordly or governmental patronage smoothed the way for perquisites and name; no obsequious populations waited for their word, no powerful organization lent them prestige in a foreign land; but simple, devoted, yet earnest workers as they were, and are, they have led the *materiel* forth into the wilderness which blooms to-day with magnificent results, astonishing as much the immediate laborer as the flying visitor of other lands.

These Elders have neither been appreciated nor understood, (save by few); most have cherished false ideas in regard to their character, their methods, their doctrines and designs; they have been accused of immorality, considered the victims of delusion, declared to be ignorant and led by evil and designing men; they have been subject to ridicule, treated with contempt, tried with persecution, and subjected to every misrepresentation; they have been assailed by argument, and been complimented by silence, the learned have

twitted them because they knew no Latin or Greek, and the sign seekers have demanded a miracle at their hands; yet have they been oblivious to nearly the whole, only when aroused in sheer defence (now and then) the shattered fragments of the adversary have marked the encounter as of "giants in the land."

These Elders have not been remarkable as men, probably no way above the average; they have not been striking in personal appearance, in most cases may be, there was "no form nor comeliness that men should desire them," no clerical garb, no academic hood, no professional exterior, either of costume or in gait, betrayed their official character; unnoticed, thousands might pass them in our crowded streets, and none would dream of their pretensions, of their decision, of their aim, or the great issues which they believe to be associated with their labor and life; to tell this would provoke hostility, might arouse proscription, or suggest visions of insanity or monomania at least; so "wise as serpents while harmless as doves," they move unnoted and unwatched.

Question them, they answer; enquire and they are always ready to reply, and not unlikely far more ready to converse than the listener is to hear; at times they even betray an anxiety to impart information which would almost imply fanaticism or enthusiasm, but which is really only suggestive of earnestness and faith that they can do you good; *they are possessed of ideas*, and these rooting and fruiting seek congenial soil in which to multiply their kind, to propagate themselves, for there is life there, vitality and longings for reproduction; prompted by theories of brotherhood, by an assumed comprehension of the past, the present and the future, imbued with certain conclusions as to some truths and the relative relationship of other truths, it appears to them as if any man—all men, only needed to hear that they might obey; experience dissipates this notion, yet it has been cherished by thousands, some of those last arrived may have the same opinion, yet it is as true as history, that the "wind bloweth where it listeth, and thou hearest the sound thereof, and canst not tell whence it cometh or whither it goeth, so is every one that is born of the spirit."

These Elders call themselves the servants of the Almighty, preachers of the Gospel of Jesus Christ, they tell mankind that the Holy Priesthood, or in other words the authority to officiate in the ordinances of life and salvation is in their hands, that God hath sent them, that they are his special witnesses, the ministers of a new dispensation, "the dispensation of the fullness of times:" that they represent the inauguration of a new era, of a new unfolding; they say that while the voice of inspiration *may* have been hushed that it is now restored; that while revelation may have ceased it is now renewed, that while the Gospel and Priesthood has been for ages numbered among the "lost arts" of earth, that now in all its fullness it is again enjoyed; these are brave words, no equivocation marks their delivery, no "uncertain sound" proclaims the controversy which involves all men, questions all institutions, touches all interests, and deliberately "lays the axe at the root of the tree;" to assume and presume in this direction is beyond the region of a joke, no unsanctified lip or life should tread this inner court, the outer one *may be* "trodden under the foot of the Gentiles," but the Lord guards jealously the confines of the most Holy place.

"Touch not mine anointed, and do my Prophets no harm," saith the sacred record; but "who hath believed their report and to whom hath the arm of the Lord been revealed;" why among the unnumbered hosts of men but few, prejudice and ignorance hath bound the people with "bars of iron and bands of steel;" the world's well-fed, well-clad, and well-paid teachers have prejudged these heralds of a mightier faith, interested landlords have barred all poachers on their preserves, and the idea has been ground into the hearts and marrow of religious men and women, that none but specially educated and trained men can minister to religious life; the idea is true enough if inspired and educated by the spirit, but the perversion has brought disaster in many a land, and stifled on many a hearthstone that fire which else would have kissed the fire from heaven.

Still it is true that spiritual communion and life is best created and most easily fostered by the appliances of the Gospel, and if the world would receive it these unknown messengers and ministers of life could train again the longing thousands of our race, they could break down the great wall of priestcraft and tradition which like the Tower of Babel has reached almost to heaven; these simple, honest, plain men who are traversing the nations, carry with them the keys, their assumption is not presumption, their claim is not barred by the statute of limitations, it is fresh, original, and its authority can be placed by obedience beyond the reach of controversy, this is the only way to prove them counterfeit or real, they only asked to be tested, they only desire to be proved, and to have their doctrine demonstrated by the power of that spirit which is promised in the great Charter which they bring.

The Elders have to trust to this spirit, it is the strength of God to them, courage when depressed, wisdom when in need, testimony when speech almost fails, and revelation in all the duties to which they are assigned; they will need it, both the experienced and the inexperienced, though the latter may be most diffident and less assured; they will do well nevertheless, and difficulty will evoke energy, opposition will provoke to study, sense of responsibility will compel feeling after the Lord, until finally by the discipline of the mission field those now weak will become strong, those "who go forth weeping bearing precious seed will doubtless come again rejoicing, bringing their sheaves with them."

It is the duty of the Elders to be active, to show their enterprise, to traverse faithfully their field, comforting the Saints and teaching the world, to honor every opportunity for introducing the Gospel, making this their business with whole-heartedness and determination, leaving the results with the great head of the Mission, even our Lord Jesus Christ, and that Spirit "which searcheth all things, even the deep things of God!"

H. W. N.

RELEASES.—Elders S. Claridge of the London, and M. M. Steele, of the Liverpool Conference, are released to return home with the company leaving Liverpool on the 15th inst.

NOTICE.—The S. S. *Montana* will carry the emigrating Saints on the 15th of June, and it is desirable to have the names and ages of those going, forwarded to this Office as soon as possible.

ONE MORE.—If there are those who are unable to get ready for the June 15th company, they can book for the steamer of June 29th, which will carry the Scandinavians and Swedes.

IN TIME.—Brethren and Saints, don't forget the tracts for summer distribution; we have a good stock on hand.

FOREIGN CORRESPONDENCE.

Steamship *Nevada*, off Queenstown,
May 26th, '78.

Shortly after starting Prest. Judd called the Elders together to arrange for taking care of the Saints. After opening with prayer, the Prest. offered some names for duty, which were unanimously accepted, as follows:—brother Thos. Judd as President, brothers S. P. Neve and L. Howells as Councillors, brothers Thos. Ball as Chaplain, H. B. Clawson, Jun., Sec'y, and Charles Morton as Capt. of the Guard. After organizing the company into Wards, brother H. Hamp and Geo. Perry were chosen to preside over the 1st and 2d Wards of English Saints, and brother S. Jensen over the Scandinavian. At about 8 p.m., the Saints met together, and were given general instructions—first the Scandinavian, then the English. Meetings opened and dismissed with hymn and prayer. Brother Morton called on his aids to stand guard from time to time to see that everything was right and that the children did not get hurt. The Bishops called to their assistance others of the brethren to act as teachers in their Wards. To the present we have had pleasant weather—the Saints are feeling first-class. The Captain and officers are very kind, and everything done, thus far, to make the voyage as pleasant as possible. May God pour out his many blessings upon us in the future, as he has in the past, and may you with all those that are laboring for the interest and advancement of the kingdom of God here upon the earth, continue to be the recipient of His many blessings, is ever the wish and prayer of your brethren in the Gospel.

THOMAS JUDD, Prest.
H. B. C. Jun., Sec'y.

New York, May 5th, 1878.

Elder H. W. Naisbitt.

Dear Brother,—I have promised myself a number of times since I received your interesting letter, that I would answer it. I assure you no day has passed since you and others left for their missions, but what I have thought of and as often prayed for you; I am and always have been very much interested in the British and European missions, and believe every true Latter-day Saint feels the same: how could it be otherwise, when we have scarcely a ward in our city, or a city in Zion, or throughout the Territory, but has its representative in one or other of those missions, and who amongst the many thousands who pray daily in Zion forget the brethren who are so engaged? I can say of a truth from the day I left England, in 1842, up to the present time, I have never heard a Latter-day Saint pray without asking the Lord to bless the Saints and Elders who were abroad; to know this when away from our families, friends, and homes, should be a comfort and consolation—I know it has been such to me, and presume it is so with all. Often when I have been sick, and would feel cast down in my spirit, fearing I had not got the spirit of my mission upon me as I should, and could hardly see where I had done any good, etc., but let me think if it was night that it would soon be morning, and if in the day that it would soon be evening when I would have the benefit of the prayers of many thousands of my brethren and sisters in Zion, asking the Lord to give me health, strength of body and mind and the Holy Ghost, to know this in my affliction healed me, and in my weakness I found strength, and I am

trying as I grow older to understand more than ever the many blessings we now enjoy.

When at home last winter I was selected as a missionary, and the first Sunday after my arrival was called upon to speak, and had to put on my missionary harness: No, I am wrong, an Elder in Israel if doing his duty is supposed to be always harnessed, and like a "Fire Brigade horse" not only have the harness on, but ready at any moment to be hitched and set to work. I must confess I would have liked a little time to have looked over and brightened up by hearing some of my brethren, but not having this privilege I went to work praying the Lord to give me his Holy Spirit, and from the first to the last of my labors I enjoyed myself much. Every other Sunday we were in the country, and found the meetings well attended. We had full houses and attentive congregations. One feature in these meetings was very interesting to me, that was the large per-centage of young people present. No matter whether it was a city, or country ward, the majority were young people, and they differed very much from what I heard a gentleman say the other day when speaking about religion, said he, "Look at the congregations of the Churches at New York, they are only *Bonnet Shows.*" Our young people did not go to show their bonnets or clothing, although I am thankful they were comfortably attired, but their object appeared to be to learn something about the religion that their fathers and mothers embraced far away from where they now reside,—this and this only was their object. Just fancy if you will (for you have been in Zion for years, and that, too, as a missionary) from one to three hundred young Saints with their fathers and mothers and many others all anxious to be fed with good and wholesome spiritual food; and you are well aware that the speaker needs the Spirit of the Lord to help, that in plainness he may speak the truth; I am pleased to find also a great change for the better with our young folks, out of meetings there appears a growing desire to do right, meet with them in the street, in the store, in the concert-room, or elsewhere, the same desire prevails, a wishing to become acquainted with those principles that will make them good and wise men and women,—for this I thank the Lord.

I know there are no people on the earth who are as well off as the Latter-day Saints in Utah; and our future prospects are better than they have been.

Our enemies have sent their best men (bilks) to Congress to oppose brother Cannon, and thus far have been unsuccessful, and so it will continue to be until we become strong enough with the help of the Lord to take care of ourselves.

The grain and vegetable crop throughout the Territory promises to be abundant. Our flocks and herds are increasing rapidly, and the husbandman has reason to be thankful with his prospects.

The people are freely donating for the building of Temples and public buildings. The finishing of the St. George Temple has proved a general blessing to the people, it has been the means of strengthening the faith of many who have received their blessings there, causing rejoicing both here and in the spirit world, and uniting the hearts of thousands of our young who are willing with their fathers and mothers to devote a portion of their time and means towards building Temples, or in any way they may be called upon to build up Zion, thus the people are becoming better acquainted with their duties as Saints. Our leaders are alive to the wants of the people, visiting the different Stakes throughout the length and breadth of the land, dealing out to each whatever the spirit may deem wisdom.

Hoping this will find you, brothers Nibley, Bull, and all my brethren well, is the constant prayer of your well-wishing brother,

W. C. STAINES.

Feeble law, or a good law feebly enforced, will create evil more rapidly than all schools and churches can remove it.

MINUTES OF A CONFERENCE,

HELD IN THE PEOPLE'S HALL, LEEDS, MAY 19, 1878.

Elders present—H. W. Naisbitt and C. W. Nibley from Liverpool; C. D. Evans, Prest. of, with W. J. Beatie, W. H. Branch, and J. Metcalf, Traveling Elders in the Leeds Conference, and A. L. Smith, Prest. of the Sheffield Conference.

10 a.m.

Singing. Prayer by Elder A. L. Smith.

Prest. Evans then gave a concise statistical report by Branches, after which each Branch President reported, followed by the Traveling Elders as to districts, all of which were acceptable and accepted.

Elder Naisbitt felt desirous of hearing the brethren speak, that he might know their position, as the responsibility of the Conference had been placed upon them, yet the Elders from Utah should labor in connection with the local Priesthood. The majority of mankind are ignorant as to the Gospel, and do not feel disposed to come to us, so we must go to them. It is not uncommon to find men and women in the Church who have testimony, but have not such an understanding of the principles as to give the capacity to cope with the world; had endeavored to make the STAR the medium of instruction, but some had not been interested in its contents; was surprised that the Latter-day Saints did not read and re-read the STAR and other Church works, then pass the same to their neighbors; the Elders should strive to post themselves, that they may be able to instruct the Saints, and give a reason for what they impart. The Gospel comes in collision with prejudice and training, and we must resort to various methods to dispel this feeling, deal wisely that we may be saviors of men, study to be useful, and if we cannot convert the world, "one of a city and two of a family" will be delivered, and we must aid in doing it. Instructed the Elders relative to the methods of preaching out-doors, so that by God's blessing and united effort we can accomplish the purpose for which we have been sent.

Elder Nibley following, said we often hear more than we put in practice; referred to the diversities of mankind, no two being exactly alike; it is our endeavor to sow a productive seed, that we may reap a rich harvest. Exhorted the Saints to do their duty, labor diligently, and let their light shine.

Benediction by Elder Jos. Jagger.

2 30 p.m.

Prayer by Elder C. W. Nibley.

The Authorities of the Church were then presented and sustained.

Elder Naisbitt said the "Mormons" are known by name throughout the globe, there is yet much said and thought and written about them which exhibits ignorance. With regard to that people, many are Englishmen like yourselves, they have been taught in your schools, they have the same hopes and ambition as to the future life, and have just as much right to ally themselves to any religious sect as others have, using their judgment as others do, in placing themselves outside the boundaries of any church. In thus exercising judgment and agency, many in this congregation have annexed themselves to the "Mormons," they are as intelligent as the majority of men, they can give a reason for the hope within them, there is "method in their madness," they are believers in many things common to Christendom, they believe in the Bible, and hold in common with the rest that it contains the history of events for ages past, that it has been handed down to help those of our day, and that the book is a truthful one. This record says that God has communicated with his family—his children, and the "Mormons" believe it; they believe it proper to observe the Sabbath as a means of spiritual strength—a time for the receiving of spiritual food; they hold these principles in common with thousands of their countrymen; if there are promises made, they are meant for use, that the mind may be enlarged, and should principles be discovered in the Bible which the